

THE CHRISTIAN HERALD.

VOL. VII.]

Saturday, February 17, 1821.

[No. XX.]

Miscellany.

For the Christian Herald.

BIOGRAPHY OF THE REV. DAVID ZEISBERGER, Sen.

For sixty-two years a faithful Missionary among the North American Indians.

(Concluded from page 587.)

We cannot conclude the biography of this apostolic missionary without remarking how "wonderful in counsel, and excellent in working," is the Lord of Hosts. And how our incitements to serve, worship, and adore Him, are heightened by such splendid exhibitions of his love and mercy, as raising up men, like ZEISBERGER, qualified with grace, and zeal, and strength, to execute His gracious purposes.

Our worthy Moravian friend and correspondent, to whom we have already been considerably indebted, remarks, in offering this memoir for publication—"Zeisberger's biography is translated from the German original, as it appeared in the society accounts of the United Brethren. It will no doubt prove very acceptable to those readers of the Herald who have perused Lockiel's History of the Mission of the United Brethren among the North American Indians, or the Rev. Mr. Heckwelder's narrative concerning the same mission; because in neither of those works is there any detailed account of brother Zeisberger's private life, nor of his last moments."

At the present time, when the eyes of our Israel are turned to the American Indians, we believe that this particular history of one who has borne the burden and heat of the day—whose character is eminent for every excellence of the Christian missionary, and whose useful life was closed by a triumphant death, will furnish many useful lessons, and much encouragement to all, and especially to those who are engaged in the same arduous labour.

From the note of the translator alluded to above, we shall indulge in transcribing the following expression of his wishes:—"That the Lord may continue to cause the HERALD to be a medium for conveying light and instruction to the uninformed, and religious joy and edification to those that have the extension and interests of the Redeemer's kingdom at heart, is the fervent wish and prayer of the Translator."

ONE party of the savages, together with some English officers, moved on with them, and surrounded the Indian congregation in such a manner that they were completely encircled. On the 11th of Oct. they had proceeded 125 miles in this manner, and were now come to the river Sandusky. Here the half-king of the Hurons left our company and went home, without leaving word what those should do that were left behind. They at last re-

solved to spend the winter in Upper Sandusky, and quickly built small log houses to secure themselves against the cold; for the savages had even robbed them of their bedding and blankets. The scarcity of provisions in these parts was so great, that many of the Indians had to travel back to the desolate towns, in order to bring corn from thence. Shortly after their arrival, our late brother, together with the three missionaries and four national assistants, had to repair to Fort Detroit, at the request of the English governor there, because many complaints had been lodged against them, as though they had kept up a correspondence with the Americans prejudicial to the British government. At a judicial examination, however, their innocence was proved and acknowledged. Upon this desirable issue of the affair, they were treated in a friendly manner by the governor, and thereupon returned to Sandusky. At the commencement of the year 1782, the Indian congregation and their teachers had to suffer exceedingly from hunger and cold. It likewise became more and more apparent, that the design of the brethrens' enemies was forcibly to put a stop to the preaching of the gospel in the Indian country, and to disperse the united Indian congregations. The governor at Detroit found it impracticable to make good the promise he had made the missionaries, that they should be enabled to prosecute their labours among the Indians without molestation, since the enemies of the brethren continually besieged him. In March the missionaries were informed that they were to be brought as prisoners of war to Detroit. The separation from his dear flock grieved brother Zeisberger inexpressibly, and he exhorted them, at parting, with paternal tenderness, now their teachers were taken from them, to cleave the more firmly to their Saviour. On their way to Detroit, the missionaries received the heart-rending news of the melancholy occurrence on the Muskingum, when 96 Christian Indians, (62 adults and 34 children) who were gone from Sandusky to Salem and Gnadenhûttén, to fetch corn from thence, had been cruelly murdered by a band of Americans.

The governor of Detroit thought to render a service to the missionaries if he had them safely conducted to Bethlehem. Brother Zeisberger, however, gave him full information concerning the instructions he and his assistants had received in reference to their calling, and at the same time represented, that if even any of the missionaries were prevented from labouring among the Indians, the directors of the brethrens' church would not on that account neglect the missionary cause, since it was a divine injunction to preach the gospel to the heathen. In process of time this noble-minded gentleman, by his intercession, prevailed on the Chippeways to permit the Christian Indians to settle on their territory on the river Huron, about 25 miles from Detroit. At this new missionary station, (New-Gnadenhûttén,) brother Zeisberger and several other missionaries removed, until the spring

of 1786, when the unfriendly disposition of the Chippeways compelled the inhabitants to seek another place of abode. Peace having been concluded between England and the United States, it was proposed that the Indian congregation should once more return to their former dwelling places on the Muskingum. In this year, however, they could not proceed further than Cahahaga. Hard labour, and want of provisions, occasioned many distempers, and our late brother too was affected by them. In this trying situation, a letter from his old acquaintance Bishop John De Watteville, who had arrived at Bethlehem on a visitation of the North American congregations, greatly revived his spirits.

In the spring of 1787, the travelling congregation was expected to arrive at their place of destination; but another war threatening to break out between the savages and the United States, they received a forewarning of its approach from both parties. Hereupon, Zeisberger, with his assistants, collected a flourishing congregation at Pettquotting, in about four years, which proved a great encouragement to him. But various outrages being committed in the mean time, by each of the above parties against the other, which more and more damped the expectation of a general peace, the hostile Indians at last unanimously resolved to associate together in one body, and thus to measure their strength with that of the United States. First, however, all those Indians that refused to go to war were to be drawn together, and brought to a certain spot on the river Miami, there to be under the protection of the belligerent nations. Zeisberger, who was well aware that such a measure was intended to compel the Christian Indians to participate in the conflict, could not consent to it. He therefore sent brother Edwards, in March, 1791, with some Indian brethren to Detroit, to look out for a place of security for the Indian congregation till the storm should be over. They found the same in 1792, near the outlet of the river Detroit. Here brother Zeisberger and his wife met with a remarkable preservation, having very nigh found a watery grave. In the following year the Indian congregation were permitted to settle on the river Retrench, afterwards called Thames, in the British territory. This new station was called Fairfield, and there Zeisberger staid till in the fall of 1793, when he moved with a part of this congregation, and his assistant, brother Benjamin Mortimer, to the Muskingum, where he began the missionary station at Goshen. This was the 13th Christian Indian town that he laid out, and here he spent the last 10 years of his life without any molestation from without, and in a continued state of activity. Still he was not wanting in a variety of afflictions, and most of all he was grieved by those moral defects in the Indian congregation which appeared from time to time, and which, probably, for the greater part, arose from the long protracted Indian wars. This often

caused him to sigh, and daily he lifted up his heart in prayer to that Saviour from whom alone he expected help. Whenever the conversation turned upon the former happy state of the Indian congregation he seemed to be quite revived, and expressed the joyful hope that the Saviour would, in his own due time, graciously visit and revive them.

As for his *character*, he was naturally of a sedate turn of mind; and by reason of his travelling and residing so much and so long without company, this disposition took a still deeper root; for this reason, also, the converse with his invisible Friend was quite a habit with him. He weighed every consideration most maturely; never would be overhastened, and never gave his opinion till, as he used to say, he was quite clear in the matter. Experience, also, invariably confirmed the correctness of his judgment. His firmness, and the assurance with which he looked into futurity, made him courageous and undaunted. And as all his fellow-labourers, as well as all the members of the congregation, placed a high degree of confidence in him, they had a particular regard to his decisions, and among all perplexities they were content if he encouraged and consoled with them. But then he much regretted it when the times compelled him to drop the correspondence with his superiors at Bethlehem; and when, in intricate cases, he had to advise exclusively with himself. He was always much edified by the perusal of the church accounts and printed works of the brethren. He also took a lively share in the extension of the Redeemer's kingdom, both at home and abroad.

To the foregoing narrative, brother Benjamin Mortimer, his junior assistant, subjoined the following remarks:

Our late brother Zeisberger was sure of his divine calling to preach the gospel among the heathen; to this he sacrificed every convenience and comfort in the world, persevered in the work to which he was appointed, in humble faith and dependence on the blessing and assistance of that LORD whom he served with cheerfulness and constancy amidst reproach and shame, menaces and difficulties, hunger, and dangers of almost every description, and accomplished this work in spite of all opposition. He was never happier than when he had reason to believe that the gospel which he had preached, had taken effect; when he saw how sinners, who had been labouring under a religious concern, had obtained grace and peace, and that now they were enabled cordially to rejoice in their Saviour. Then he would participate in their joy, as though he had himself obtained the summit of his wishes. Neither can that joy be described which pervaded his breast when a lost sinner bewailed his miserable state, and returned to the good Shepherd of souls. He seemed never to forget, throughout his ministry, that he had to combat that prince who worketh in the children of disobedience—that God, however, was on his

side, who would give him a constant victory. And he truly overcame Satan, in a signal manner, by the blood of the Lamb and by the word of his testimony.

In other respects, too, he was a distinguished servant of God. No one, during the last century, had preached the gospel among the Indians for so long a series of years, and among such a multiplicity of trials as he did. He laboured among them upwards of 60 years. During the last 40 years, he was not, altogether, absent six months from his Indian congregation; and during all this time he was but three times on a visit to the American mother congregations.

Beginning, for several years past, to feel the complaints of old age creeping on apace, he was eagerly bent on finishing his works in the Delaware language. He composed that printed hymn book which is still in use. Moreover, he translated the harmony of the four gospels, besides several small tracts, which have in part been published, and partly are reserved in manuscript. He published a second, enlarged edition of his Delaware Spelling Book, which had been printed about 30 years before. He has besides left a valuable Delaware grammar behind him.

This faithful servant of the Lord, seeing his end approaching, surveyed all the circumstances connected with it, with a serenity and presence of mind peculiar to himself. About three weeks previous to his departure, (in October, 1808,) he testified that he was easy, and comforted about all his concerns, the religious course of the Indian brethren and sisters excepted. Being apprized of this, they all came to him separately, asked his forgiveness concerning all about which they had grieved him, and promised anew (some of them with tears) to surrender their hearts entirely to the Saviour, and live solely to Him. He received them in the most affectionate manner, with earnestness and love, which in his conversation with them, he all along so well knew how to combine: he testified unto them his tender concern for their welfare, and seriously cautioned them against indulging their propensity to drunkenness, a sin which they are but too prone to commit. Finally, he exhorted them to love and to obey brother Mortimer, their surviving teacher. Thus to his end, he evinced an exemplary fidelity in the discharge of his ministry.

On the 5th of November, he expressed himself to brother Mortimer in the following terms: "My strength is daily decreasing, I believe that our Saviour intends to make this sickness the occasion of my dissolution. I have pondered on the whole of my past life before Him, and found abundant reason to crave His forgiveness. I rely upon His blood to cleanse me from all sin; I know that I am *His*, and that He, with all his merits, is *mine*. Some brethren and sisters leave this world in triumph, but that is not my case. I go home with the feelings of a *poor sinner*.

My spirit the Saviour will take to himself; my sinful part I leave behind!"

For a considerable time past, he had frequently testified his longing desire to rest from all labour, and be at home with the Lord. If then we would assure him that we should be very happy; if the Lord should please to spare him a few years more to us, and restore his health to him, he would generally make this reply:—"What do I here? I am no longer of any service." The more his strength wasted away, the more did his desire to depart increase. On the 12th of November (five days previous to his departure,) he was so weak that he could no longer sit up. On that day, the cholic, from which he had sustained frequent attacks before, returned with great violence, and weakened him to such a degree, that it plainly appeared this would hasten his dissolution. On the following day, he took an affectionate leave of his wife, thanking her most cordially for all the kindness she had shown to him. He next took leave of brother Mortimer's family, and gave to each member of the same his paternal blessing. He likewise remembered, in cordial affection, many of his absent friends. Towards midnight his end appeared to be approaching, and he desired that the last blessing might be conferred upon him. This favour was bestowed upon him by brother Mortimer, who, in a fervent prayer, thanked our dear Lord for the grace, election, and blessed ministry of this His faithful servant; and further intreated Him to cause that Spirit which had rested upon him to be imparted unto us. Nothing did so effectually comfort and quiet the patient, in the height of his sufferings, as the singing of hymns at his bed-side, and those in particular which he had composed for the dying Indians. Our Indian brethren and sisters therefore, when they visited him, or sat up with him at night, frequently entertained him with singing. Often was he found engaged in secret prayer. Sometimes he broke out into this audible ejaculation: "Lord Jesus, I pray thee come and receive my spirit!" At one time, being in great pain, he prayed with fervency—"Thou never yet didst forsake me in any distress whatsoever, neither wilt thou forsake me *now*;" and soon after he exclaimed, as though he were sure that his prayer was heard—"The Saviour is near; perhaps He will soon come and take me home!" Although he so ardently desired to be divested of this earthly tabernacle, still he evinced not the least sign of impatience, but remained wholly resigned to the will of the Lord. That childlike faith, and that firm reliance upon the Saviour, whereby his life was so eminently distinguished, and which carried him safely through every trial and difficulty; even now, when death was approaching, bore away the palm of victory; and the enjoyment of the peace of God, which passeth all understanding, kept his heart and mind in Christ Jesus.

On the 17th, at noon, brother Heckwelder, and some other brethren from the neighbourhood, once more visited him. Being no longer able to express his thoughts in words, he testified his joy unto them by friendly looks. Soon after these brethren had returned home, a change was observed in him, whereupon all our Indians, by degrees, assembled in his room. Every now and then they sang verses for him, and nearly till his last moment, he testified, by signs, that it was very agreeable to him. About half past two o'clock, he breathed his last, very quietly and without a groan. Brother Mortimer immediately knelt down with the company present, and thanked our dear Lord for the peaceful consummation of this brother, whom He had employed as a blessed instrument for the conversion of so many heathen; in like manner for the blessing with which his faithful ministry in this place had been crowned, and concluded with this petition—that his departure might have a blessed impression on all present, and excite them to follow after his faith. He entered the mansions of eternal rest at the age of 87 years, 7 months, and 6 days.*

Thus, O my Saviour, let me die
 The righteous Christian's death;
 And let my last end be like his,
 When I resign my breath!
 Were mine such *faith*, such *hope*, such *love*,
 Such heav'n-born *peace* serene—
 Then might I call for instant death
 Swift to remove the screen:
 Then, too—my body might return
 Unto its parent dust;
 My spirit wing its flight to God,
 To whom return it must.
 But ah! while I myself confess
 Thy minister to be,
 In truth I am compell'd to say—
 “*Such zeal dwells not in me!*”
 If *such* a death-bed be the test
 That mine 's the bliss of heav'n—
 Then, dearest Lord, let such great grace
 To me at last be giv'n.

* In this narrative, the time of the *ordination* of Mr. Zeisberger, it appears, has not been noticed. It took place, I am assured, in early life. B. M.

To this note we take the liberty of adding the following, from the same reverend gentleman.

Mr. Editor,—I have read over, with much pleasure, the whole of the account which you have sent me, concerning the late excellent Mr. Zeisberger. In the sheets herewith returned, I have had occasion to make but few remarks. The principal one is, that at the conclusion I have noticed Mr. Z.'s ordination, which surely ought to be mentioned somewhere. But please to dispose of this note *just as you think proper*.

Yours, very respectfully,

B. MORTIMER.

Like humble "David," then shall I
 Boast but of *grace* and pray :—
 "Lord Jesus Christ, *my Saviour*, come
 And take my soul away!"

CITY AFFAIRS.

THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS.

In again bringing before our readers the justly celebrated work of Dr. Chalmers, bearing the above title, we shall pass over the remaining part of the first chapter with only a remark or two; not because we consider it of little consequence to avail ourselves of the clear elucidation of the subject of which it particularly treats, viz.—"The advantage and possibility of assimilating a town to a country parish"—but because we are not aware that the errors of which he complains exist, to any great extent, in our country.

He has arranged the subject of this chapter under three topics. First, the error of those political philanthropists who do not admit Christianity, as an element, into their speculations; secondly, the errors of Christian philanthropists who do not admit political science, as an element, into theirs. These two classes of philanthropists do exist in our country, to be sure, and it might be considered improper thus hastily to pass the subject by; but we cannot conceive the possibility that these two classes, we say it with great deference, will ever afford any great mutual assistance in the great work of moral reform, except so far as mutual *information* goes; for, as to *acting* together, we apprehend that is never likely to take place. They may indeed come together at the anniversary, but the Christian philanthropist will find all the detail and drudgery left to himself, and probably hear no more of the political economist, except at public meetings to witness the display of his eloquence, study, and research. And we should say, as has been justly remarked, "that when it comes to acting and to detail, the Christian, in labouring for Christian objects, can only act with Christians."

The third leading topic especially, discusses an error which could be made to have but little application to our own state of society, and we shall merely state it:—"The mischief of those secularities which have been laid on the clerical office, and invaded the sanctity of the profession, and laid it open to all the rude and random invasions which threaten to overwhelm it." However, as a minute and constant study of the scriptures is indispensably necessary to the spiritual health and professional usefulness of every minister of the gospel; and as they are undoubtedly too frequently interrupted by unnecessary visits from

the members of their congregations, we shall present one extract of general importance.

“But there is one principle in human nature, which, if the system be not done away, will, in time, give a most tremendous certainty to all our predictions. It does not bear so hard on the natural indolence of man, to spend his life in bustling and miscellaneous activity, as to spend his life in meditation and prayer. The former is positively the easier course of existence. The two habits suit very ill together; and, in some individuals, there is an utter incompatibility betwixt them. But should the alternative be presented, of adopting the one habit or the other, singly, the position is unquestionable, that it were better for the ease, and the health, and the general tone of comfort and cheerfulness, that a man should lend out his person to all the variety of demands for attendance, and of demands for ordinary business, which are brought to bear upon him, than that he should give up his mind to the labours of a strenuous and sustained thoughtfulness. Now, just calculate the force of the temptation to abandon study, and to abandon scholarship, when personal comfort and the public voice, both unite to lure him away from them—when the popular smile would insinuate him into such a path of employment, as, if he once enter, he must bid adieu to all the stern exercises of a contemplative solitude; and the popular frown glares upon that retirement, in which he might consecrate his best powers to the best interests of a sadly misled and miscalculating generation—when the hosannahs of the multitude cheer him on to what may be comparatively termed, a life of amusement; and the condemnation both of unlettered wealth and unlettered poverty, is made to rest upon his name, should he refuse to let down the painful discipline of his mind, by frittering it all away amongst those lighter varieties of management, and of exertion, which by the practice of our cities, are habitually laid upon him. Such a temptation must come, in time, to be irresistible; and just in proportion as it is yielded to, must there be a portion of talent withdrawn from the literature of theology. There must be the desertion of all that is fine, and exquisite, and lofty, in its contemplations. There must be a relapse from the science and the industry of a former generation. There must be a decline of theological attainments and theological authorship. There must be a yearly process of decay and of deterioration, in this branch of our national literature. There must be a descending movement towards the tame, and the feeble, and the common-place. And thus, for the wretched eclat of getting clergy to do, with their hands, what thousands can do as well as they, may our cities come, at length, to barter away the labour of their minds, and give such a blow to theology, that, amongst men of scholarship and general cultivation, it will pass for the most languishing of the sciences.”—pp. 45—47.

We now come to the second chapter, which treats of “the influence of locality in large towns.” The general plan of benevolent and philanthropic societies, whether for relief or instruction, is to spread their exertions over too large a tract of ground. We believe that facts will warrant this assertion, when the remark is applied to the city of New-York; for who, that is at all acquainted with the subject, does not know, that amidst all our

excellent and benevolent institutions, with such numbers of persons engaged on Committees of management, there is still a deadly moral disease beneath the surface of society, which, by this generalizing plan, remains undisturbed, a prolific source of moral death? Let it not be forgotten here, that, notwithstanding the legal and benevolent means of relief, and the legal and benevolent means of instruction, there is a large number in our city who daily suffer for want of the necessities of life; and probably not less than 3,000 children and youths, who are destitute of the means of common instruction in the simple arts of reading and writing.

To this excursive plan of operation, Dr. Chalmers decidedly objects; and, combining his illustrations, in the first instance, to the case of Sunday Schools, undertakes to show the advantages of a more limited system; or, as he says, "to illustrate a principle of philanthropic management, for which he can find no better designation, than the influence of locality in large towns," and leaves it to his readers to apply his remarks to other benevolent and religious societies.

"In most of the sabbath school societies with which we are acquainted, this principle is disregarded. The teachers are indiscriminately stationed in all parts of the city, and the pupils are as indiscriminately drawn from all parts of the city. Now, what we affirm, is, that the effectiveness of each individual teacher is greatly augmented, if a definite locality be given to him; and that a number of teachers spread over any given neighbourhood on this principle, is armed, in consequence of it, with a much higher moral power, over the habits and opinions of the rising generation.

"Let a small portion of the town, with its geographical limits, be assigned to such a teacher. Let his place of instruction be within this locality, or as near as possible to its confines. Let him restrain his attentions to the children of its families, sending forth no invitations to those who are without, and encouraging, as far as it is proper, the attendance of all who are within. Under such an arrangement, he will attain a comfort and an efficiency in his work, which, with the common arrangement, is utterly unattainable. And, we farther conceive, that if this local assignment of teachers were to become general, it would lead to far more precious and lasting consequences of good to society."—p. 54.

The first advantage of this system regards the teacher—

"He, with a select and appropriate vineyard thus lying before him, will feel himself far more powerfully urged, than when under the common arrangement, to go forth among its families. However subtle an exercise it may require from another, faithfully to analyse the effect upon his mind, he himself has only to try it, and he will soon become sensible of the strong additional interest that he acquires, in virtue of having a small and specific locality assigned to him. When the subject on which he is to operate, thus offers itself to his contemplation, in the shape of one unbroken field, or of one entire and continuous body, it acts as a more distinct and imperative call upon him, to go out upon the enterprise. He will feel a kind of property in the families; and the very circumstance of a material limit

around their habitations, serves to strengthen this impression, by furnishing to his mind a sort of association with the hedges and the landmarks of property. At all events, the very visibility of the limit, by constantly leading him to perceive the length and the breadth of his task, holds out an inducement to his energies, which, however difficult to explain, will be powerfully felt and proceeded on. There is a very great difference, in respect of its practical influence, between a task that is indefinite, and a task that is clearly seen to be overtakeable. The one has the effect to paralyze; the other, to quicken exertion. It serves most essentially to spirit on his undertaking, when, by every new movement, one feels himself to be drawing sensibly nearer to the accomplishment of it—when, by every one house that he enters, he can count the lessening number before him, through which he has yet to pass with his proposals for the attendance of their children—and when, by the distinct and definite portion which is still untravelled, he is constantly reminded of what he has to do, ere that district, which he feels to be his own, is thoroughly pervaded. He can go over his families too, with far less expense of locomotion, than under the common system of sabbath schools; and, for the same reason, can he more fully and frequently reiterate his attentions; and it will charm him onwards, to find that he is sensibly translating himself into a stricter and kinder relationship with the people of his district; and, if he have a taste for cordial intercourse with the fellows of his own nature, he will be gladdened and encouraged by his growing familiarity with them all; and thus will he turn the vicinity which he has chosen, into a home-walk of many charities; and recognized as its moral benefactor, will his kindness, and his judgment, and his Christianity, be put forth, with a well-earned and well-established influence, in behalf of a grateful population.”—pp. 56—58.

The second advantage is, that it procures the attendance of the pupils.

“The invitation comes upon them with far greater power, when it is to attend the weekly lessons which are given out in the close vicinity of their own habitations, than were it to attend at some distant place, where children are assembled from all quarters of the city. And the vicinity of the place of instruction to the taught, is not the only point of juxtaposition which goes to secure and to perpetuate their attendance. There is also much in the juxtaposition of the taught to one another. This brings what may be called the gregarious principle into fuller play. What children will not do singly, they will do with delight and readiness in a flock. This comes powerfully to the aid of the other advantages which belong to the local system—where the teacher will not only experience a kind reception at his first outset among the families, but will find, that in the course of a very few rounds, he engages, for his scholars, not a small proportion of the young, but a great majority of those in the district. And if he just follow up each act of absence, on the part of the children, by a call of inquiry upon their parents, he will succeed in controlling them to regular and continued attendance—a habit, which, with a slight exertion of care upon his part, may be so kept up and strengthened, as to obtain, in the little vicinage over which he presides, all the certainty of a mechanical operation.”—pp. 58, 59.

Thirdly, general advantages which extend to the whole population of the district.

"That very influence which binds the teacher to the families, does, though by a looser and feebler tie, bind the families to each other. One great desideratum in large towns, is acquaintanceship among the contiguous families. And to promote this, every arrangement in itself right, should be promoted, which brings out the indwellers of one vicinity to one common place of repair, and brings upon them one common ministration. We believe, that the total want of parish schools, and the total neglect of the right of parishioners, to a preference for seats in parish churches, have, in addition to a mischief of a deadlier and more direct character, withheld from our population, the great, though collateral advantage that we are now insisting on. It is an advantage, which is, to a certain degree, made up by the local arrangement of sabbath schools—where, by next-door neighbours being supplied with one common point of reference; and their children being led to meet in each other's houses, at one common work of preparation; and all being furnished with one common topic of simple, but heart-felt gratitude—that moral distance is somewhat alleviated, which obtains in our great cities, without any counteraction whatever, even among those living under the same roof, and which powerfully contributes, among other causes, to stamp a louring and unsocial aspect on a city population."—pp. 59, 60.

Dr. Chalmers next contrasts these advantages with the common system.

"The common system of sabbath-schooling, has none of these advantages. The families that furnish children to the same teacher, may lie at a wide physical distance from each other; and it is therefore seldom that he holds any week-day intercourse at all, with the few and scattered houses out of which his scholars repair to him—or that he maintains any common understanding with the parents about their young—or that he joins his guardianship with theirs, in calling the absentees to account, for their acts of non-attendance—or that he forms acquaintance with them upon that most gratifying and welcome of all intimations, that their children are doing well. The close and oft-repeated influences, in virtue of which a local teacher may incorporate his school, with the habit of all the families that are allotted to him, are wanting to the general teacher. The latter may still, however, head a most numerous and respectable school; but this is more in virtue of a pre-existent desire for Christian instruction, than of any desire which he himself has excited among the families. Attendance upon a general teacher, in spite of distance and other disadvantages, generally argues, and is indeed the fruit of a certain value and predisposition for the lessons of Christianity. Attendance on a local teacher, is oftener the fruit, not of an original, but of a communicated taste for his instructions. It is a produce of his own gathering. It is the result, not of a spontaneous, but of a derived movement, to which he himself gave the primary impulse, by going aggressively forth upon a given territory; and which he perpetuates and keeps up by his frequent calls and his unremitting vigilance, and his oft-repeated applications, brought to bear upon one and the same neighbourhood."—pp. 60, 61.

This is a subject of vast importance. From what follows, on

the necessity of *aggressive exertions* in the warfare of Christian benevolence, we think the opposer of foreign missions may learn an useful lesson.

"The question is, how shall the influence of a sabbath school be brought most readily, and most abundantly, into contact with their families? Which of the two parties, the teacher or those to be taught, should make the first advances to such an approximation? To meet this question, let it ever be remembered, that there is a wide and a mighty difference between the wants of our physical, and those of our moral and spiritual nature. In proportion to our want of food, is our desire for food; but it is not so with our want of knowledge, or virtue, or religion. The more destitute we are of these last, the more dead we are as to any inclination for them. A general system of sabbath schooling may attract towards it all the predisposition that there is for Christian instruction, and yet leave the majority as untouched and as unawakened as it found them. In moving through the lanes and the recesses of a long-neglected population, will it be found of the fearful multitude, that not only is their acquaintance with the gospel extinguished, but their wish to obtain an acquaintance with it is also extinguished. They not only have no righteousness; but they have no hungering nor thirsting after it. A general teacher may draw some kindred particles out of this assemblage. He may bring around him such families as are of a homogeneous quality with himself. Those purer ingredients of the mass, which retain so much of the ethereal character as to have an ethereal tendency, may move towards a place of central and congenial attraction, though at a considerable distance from them; and, even though in so doing, they have to come separately out from that overwhelming admixture with which they are encompassed. But the bulky sediment remains untouched and stationary; and, by its power of assimilation, too, is all the while adding to its own magnitude. And thus it is both a possible thing that schools may multiply, under a general system, and that out of the resources of a mighty population, an overflowing attendance may be afforded to each of them, while an humble fraction of the whole is all that is overtaken; and below the goodly superficies of a great apparent stir and activity, may an unseen structure of baser materials deepen and accumulate underneath, so as to furnish a solution of the fact, that with an increase of Christian exertion amongst us, there should, at one and the same time, be an increase of heathenism."—pp. 61—63.

Before Christianity can gain a complete victory, she must move forward with all her forces, and make a bold attack.

"The doings to which we have adverted, may bear, with a kind of magnetic influence, on all that is kindred in character to their own design and their own principle. They may communicate a movement to the minority who will, but leave still and motionless the majority who will not. Whole streets and whole departments may be nearly untouched by them. There is the firm and the obstinate growth of a sedentary corruption, which will require to be more actively assailed. It is certainly cheering to count the positive numbers on the side of Christianity. But, beyond the ken of ordinary notice, there is an outnumbering both on the side of week-day profligacy, and of sabbath profanation. There is room enough for apparent Christianity, and real corruption, to be gaining ground together, each in their respective territories; and the delusion is, that,

while many are rejoicing in the symptoms of our country's reformation, the country itself may be ripening for some awful crisis, by which to mark, in characters of vengeance, the consummation of its guilt.

"In these circumstances, do we know of no expedient, by which this woful degeneracy can be arrested and recalled, but an actual search and entry upon the territory of wickedness? A mere signal of invitation is not enough. In reference to the great majority, and in reference to the most needful, this were as powerless as was the bidding to the marriage-feast of the parable. We must have recourse, at last, to the final expedient that was adopted on that occasion; or, in other words, go out to the streets and the highways, and, by every fair measure of moral, and personal, and friendly application, compel the multitude to come in. We must do with the near, what we are doing with the distant world. We do not expect to Christianize the latter, by messages of entreaty, from the regions of paganism; but we send our messages to them. Neither do we give a roving commission to the bearers, but assign to each of them their respective stations in that field, which is the world. And we most assuredly need not expect to Christianize any city of nominal Christendom, by waiting the demand of its various districts, for religious instruction, and acting upon the demands as they arrive. There must just be as aggressive a movement in the one case as in the other."—pp. 66, 67.

The Sunday school teacher may here see the great importance and responsibility of his office; being, indeed, nothing less than that of a missionary.

"There is not the same physical distance, but there is nearly the same moral distance to be described with both; and they who traverse this distance, though without one mile of locomotion to the place of their labour, do, in effect, maintain the character, and fulfil the duty of missionaries."—p. 67.

There are very few who consider

"How utterly alienated the great majority of our young are from all Christian opportunities; and that there is an unobserved heathenism amongst us, which stands as much in need of being aggressively entered upon from without, as the heathenism of antiquity stood in need of apostles. Such is the lack of churches, and such is the dreary and unprovided extent of our city parishes, that the majority of our people may be said to live in a state of excommunication from all the privileges of a Christian land."—p. 79.

To the Editor of the Christian Herald.

DEAR SIR—It would be almost useless to bring before your readers any arguments in favour of Sunday Schools, since they have become so common in our country. For even those who have done little or nothing to promote them acknowledge, in general terms, their utility. But my object in this communication is simply to propose a few *queries* for the consideration of yourself or some of your correspondents, who feel a desire to improve the present system of Sunday school instruction, and to render our quarterly, and other meetings, more edifying and in-

teresting. I would not be misunderstood,—it is not my intention to find fault with present plans of management, so much as to elicit a discussion which may tend to general improvement; and I shall propose no other questions than those upon which I am quite anxious to learn the views and opinions of others.

A SUNDAY SCHOOL TEACHER.

SUNDAY SCHOOL QUERIES.

No. 1.—*What are the best means of making Union Quarterly Meetings interesting?*

No. 2.—*What is the least objectionable and most beneficial means of rewarding Sunday scholars?*

No. 3.—*Is corporal punishment, in any cases whatsoever, justifiable in a Sunday School?*

Intelligence.

ENGLAND.

BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.

The annual meeting of this institution was held on Tuesday evening, Nov. 14th, in the City of London Tavern. The gentlemen of the Committee, anticipating a very full attendance, had appropriated a large space for ladies, who were admitted through the Committee room only by tickets. They had also very tastefully and beautifully decorated the elegant room of the tavern with flags: behind the chair was one of the largest English ensigns made for a first rate; attached to this was the British standard, and the whole surmounted by the society's flag, blue with large white letters, "BETHEL SEAMEN'S UNION," ornamented with a yellow star, and a dove flying with an olive branch in its mouth. At each corner, near the chair, were Bethel flags also, brought from the ships in the Thames. On the right of the Chairman was spread an American ensign; and on the left, over the music gallery, a Welsh flag, blue, and white letters—"CYFARFOD GWEDDI," that is, prayer meetings. This flag was brought from the Welsh tier, where it is regularly hoisted. At the lower end of the room, in one corner, was a red flag, with the word "PREPETH," i. e. preaching, used among the Welsh on the Thames; and on the other, a large Bethel flag, made at Greenock, and rescued from the recent wreck of a vessel, after a long voyage, near Margate.

Precisely at six, P. M. the Rt. Hon. Admiral Lord Gambier, G. C. B. took the chair. The scene was deeply interesting, and the circumstances of the evening most important to the best interests of our marine population. The platform was well and respectably filled: on the right of the noble Admiral sat Captain C. M. Fabian, R. N.; Sir G. Mount Keith, Bart. R. N.; and

Capt. C. Allen, R. N. one of the Secretaries ; several ministers and ladies of distinction also, with B. Shaw, Esq. the Treasurer, filled up the right of the chair. On the left were Lieut. T. G. Nichols, R. N., and Mr. E. Sparkes, (from the Duke of Wellington's army) secretaries ; also Capt. Lamb, R. N., Capt. Crisp, of the army, Lady Leigh, and other highly respectable females, with several distinguished merchants and ministers of the gospel. The foot of the platform was covered with cabin boys, the hinder part with sea Captains, and the end of the room discovered a large company of pious seamen, from ships coasting and foreign.

After the Report was read, most of the above gentlemen addressed the meeting, as did also the Rev. Messrs. Edwards of Greenock, Cox of Hackney, Irons and Curwen of Hull, Parker of Bristol, M'All and Davis from Wales, A. Brown and Smith of Penzance. Lord Gambier expressed his high gratification in attending the meeting, and commenced the collection after it by presenting a check for 10 guineas, which liberal example was immediately followed by B. Shaw, Esq. and others of the company. We have not room for the very interesting speeches delivered on this occasion, but the following anecdote, related by Mr. Shaw, is too remarkable to be passed over.—

“Some time since, a lady, whose name has been respectfully announced since we met, and whose time has been much devoted to promote the objects of this institution, going on board a ship of war was received by an officer on deck, not without respect, but accompanied with many of those expressions which unfortunately are too frequent in the lips of sailors ; the lady expressed her wish that while she was on board he would have the goodness to desist from language of that description ; he professed his readiness to oblige her, and during the period of her being on board, not one oath escaped his lips. She pursued her course, distributing to the sailors her tracts and Bibles, and, above all, her admonitions : on her return she was accompanied by the same officer, and took an opportunity of thanking him for his kindness in attending to her request ; he expressed his readiness to oblige her on any occasion, and said there was nothing she asked him to do that he would not do. ‘Then (said she) I’ll thank you to read that book,’ giving him a Bible. (*Applause.*) He felt himself surprised, (or, if you please, taken in,) but considered that as he had given his promise, he was bound to fulfil. The lady afterwards visiting a distant part of the country, went to the church, heard the sermon, and was returning, when the clergyman, running after her, said, ‘If I mistake not I am addressing such a lady?’ (mentioning her name) ‘That is my name (said she,) but I have no recollection of you.’ ‘No, Madam, (said he,) does not your ladyship recollect visiting such a ship, and giving an officer a Bible?’ ‘Yes, (said she,) I do.’ ‘Then, Madam, I am the person, and the good effects of it are what you have seen this morning.’”

BRITISH (BAPTIST) MISSIONARY SOCIETY.

A correspondent of this society, in giving an account of the state of religion in the county of Devonshire, remarks :—

“I rejoice to hear that you are at your posts, and that the *Heathen at home* are the objects of your care. *Many, many* eager inquiries have been made by respectable friends concerning its moral state. We have 472 parishes, more than 383,000 inhabitants, a general darkness pervades the whole, and I do not think that 30,000 of them hear any thing like the gospel!—

“A church has been collected at Crediton, of about 47 members; but their minister has been driven from them by *starvation*. But, gentlemen, shall it be left? Sixty pounds a year might support a labourer at that place; and there is not a more important missionary station in Hindoostan.”

SCOTLAND.

EDINBURGH AND LEITH SEAMAN'S FRIEND SOCIETY.

We have much pleasure in announcing that this society, which was instituted a few months ago, exclusively for the benefit of the seamen at Leith, has already been able to carry into effect an important part of its proposed plans. On Sabbath, Sept. 17, sermons were preached, for the first time, on board the Westmoreland, lying in the second dock. Although the number of vessels in harbour at present is few, yet on each of these occasions the congregations were numerous, and must have exceeded 400. A scene so solemn, and so deeply interesting, has never, we believe, been witnessed in this place; the service commanded the most devout attention, and from the favourable impressions which appeared to be made, the happiest results may be anticipated.

IRELAND.

BAPTIST IRISH SOCIETY.

Letters from the ministers and readers in the employ of this society, give interesting accounts of the progress of the numerous schools under the patronage of this institution. At present we shall make but one short extract from the “*Irish Chronicle*” for December, which will show that “*His Holiness's*” opposition to “*education in Ireland,*” will be of more solid benefit to that oppressed country than he intended.

From the Rev. Josiah Wilson.

Sligo, Oct. 24, 1820.

There remains yet much land to be possessed, and great solicitude among the inhabitants for the blessings of education; nor will any efforts by the enemies of the present system of education be effectual to prevent it, but the *adoption of another* system excluding the use of the scriptures. This seems to be the persuasion of his *Holiness* himself, as expressed in another *Brief*, that has been issued from the palace of the Propaganda Fide!

I send you this new document on the subject of "Education in Ireland," and am persuaded you will think with me, that it is a fresh evidence of the good that is doing in this country. Yes, sir, our enemies themselves being the *witnesses* and the *judges*, knowledge is increasing, scriptural information is extending, and therefore *anti-scriptural* systems are trembling to their base. You will perceive in the paper, in a parallel column with this *apprehensive* document, advertisements of public meetings to be held in this town, for the very purpose of promoting what is there apprehended, viz. the furtherance of education and the circulation of the scriptures.

SWITZERLAND.

BASLE MISSIONARY INSTITUTION.

Opening of the Missionary House.

A large and commodious house having been lately purchased, and fitted up for the reception of the students, a meeting of the friends of the institution took place, on the 20th of June, for the purpose of opening the house for the objects of the institution. Dr. Steinkopff's visit to Bâle, on the service of the British and Foreign Bible Society, was the time chosen for a solemn service, in dedication of this house to the glory of God.

About 400 persons assembled in the school room of the institution: among them were the clergy of the town and of the canton, the greater part of the Professors of the university, and some of the most distinguished members of the government.

The ceremony began by a hymn, in character resembling that of Dr. Watts—"Come, Holy Spirit, come"—and a prayer by the President of the society, Mr. *Von Brun*. He afterwards expressed, with remarkable feeling, the sentiments which filled his heart on this occasion. His spirit of seriousness and piety seemed to be diffused through the whole assembly.

Mr. *Blumhardt* gave a succinct narrative of the rise of the institution.

Dr. *Steinkopff* then spoke—and with peculiar effect; both because formerly, as minister at Bâle, he was intimately acquainted with very many present in the meeting, and many to whom his ministry had been blessed; and also as from him had originated the first idea of forming this missionary institution. He urged them to give by the example of the people of England; and, indeed, by the example of the Heathen themselves, who in their rites did not hesitate to sacrifice their children; and concluded, by asking for the prayers and the assistance of his hearers, on behalf of this institution.

After Dr. *Steinkopff*, there arose up a young student, named *Felix P. Jaremba*. He is of one of the principal families of Russian Poland; but has left all, that he may go forth and proclaim to

the Heathen the glad tidings of salvation. The students had, the night before, begged to be permitted to express their gratitude on this occasion, and they chose Mr. Jaremba to be the organ of their sentiments. His seriousness and energy spoke even as much as his words.

Mr. *Stockmeyer* and Mr. *La Roche*, ministers at Bâle, then addressed the meeting, which was closed by Mr. *La Roche* with fervent prayer.

POLYNESIA.

MISSION TO THE SANDWICH ISLANDS.

American Board of Commissioners for Foreign Missions.

For several years past, the eyes of the Christian community has been fixed upon Owhyhee, and the neighbouring islands, as an inviting field for missionary labour. Attention was first drawn to this most delightful cluster in the northern Pacific, by the fact, that some of the natives, providentially cast upon our shores, were receiving the advantages of a liberal and Christian education, and had apparently become the subjects of that spiritual change, which alone could fit them to be useful to their countrymen in the highest sense. The hope, that they might return to their native islands, accompanied by faithful missionaries, and bearing the offers of mercy to ignorant and perishing multitudes, was greatly strengthened by the wonderful displays of divine grace in the islands of the Southern Pacific. The lamented Obookiah was anxiously looking for the day, when he should embark on this voyage of benevolence and of Christian enterprise. Though it seemed good to the Lord of missions, that his young servant should not be employed, as had been desired by himself and others, but should be called to the enjoyments of a better world, divine wisdom had prepared, as we trust, other agents to aid in accomplishing the same blessed design.

Tamoree, king of Atooi, expressed himself as being exceedingly desirous that missionaries should come and teach the people to read and write, as had been done in the Society Islands. This he did in conversation with American sea-captains, and wrote a letter, to the same effect, by the vessel which brought this intelligence, addressed to his son at Cornwall. This son, though not attached to the mission, sailed with the missionaries, and professed a desire to befriend them, and to promote the cause of truth among his countrymen.

The principal means, which Providence used to bring about this surprising result, was the continually repeated rumour of what had been done in the Society Islands, and the continually repeated assurance of our sea-captains and sailors, that the whole system of idolatry was foolish and stupid. Thus has a nation been induced to renounce its gods by the influence of Christian missionaries, who reside at the distance of nearly 3,000 miles across the

ocean. Thus, while the Gospel is becoming the power of God and the wisdom of God, to many in the Islands of the Southern Pacific, the distant rumour of these blessed results has made the idolaters of the Northern Pacific ashamed of their mummeries, and consigned to the flames the high places of cruelty, the altars, and the idols together.

UNITED STATES.

MISSION TO THE CHOCTAWS.—ELLIOT.

American Board of Commissioners for Foreign Missions.

This is the primary seat of the mission to the Choctaws—named after the “Apostle of the Indians”—within the state of Mississippi—on the Yalo Busha Creek, about 30 miles above its junction with the Yazoo; 400 miles W. S. W. from Brainerd—70 miles west of the Chickasaw Agency—100 north of the Choctaw Agency, and 145 miles from the Walnut Hills; which last mentioned place is a little below the entrance of the Yazoo into the Mississippi, and about 130 miles above Natchez.

“The Rev. Mr. Kingsbury’s acquaintance with the native character, his high standing in the esteem and confidence of both red men and white,—and the experience which he had in commencing and advancing the establishment at Brainerd, combined to render it, in the view of the Committee, highly important that the superintendence of the Choctaw mission should be committed to him.” Such was the statement made in the Report, two years ago, at the commencement of this mission; and the Committee think it right now to say, that the confidence thus expressed has been fully justified, and the anticipations thus made public have even been surpassed, in what has been realized.

It was on the 27th of June, 1818, that Mr. Kingsbury, and Mr. and Mrs. Williams, arrived at this place from Brainerd. The place was then an entire wilderness; and after various hindrances, and necessary arrangements, the first tree was felled, upon the spot selected for the establishment, on the 15th of August. On the 16th of the same month, their first log house was erected, for the lodgment of the family. On the 29th, Mr. Peter Kanouse and his brother John G. Kanouse with his wife, from Rockaway, N. J. and Mr. Moses Jewell and wife, from Chenango County, N. Y. arrived at the station, as assistants. About the middle of the next January, Mr. A. V. Williams, from Saratoga Co. N. Y. a brother of the first assistant, joined the mission. On the 1st of the ensuing February, Miss Sarah B. Varnum, now Mrs. Kingsbury, from Dracut, Mass. and Miss Judith Chase, now Mrs. Williams, from Cornish, N. H. were gratefully welcomed to the mission family. Six months after, on the 1st of August, the mission was further cheered and strengthened, by the arrival of Dr. William W. Pride, a young and devoted physician, from Cambridge, N. Y. and Mr. Isaac Fisk,* a highly approved

* Mr. Fisk died on the 19th of September, 1820. This man furnished a rare example of excellence, though little known beyond the circle of his neighbourhood, until a year or two before his death. Modest and retiring in his manners, and tender of the feelings of others, he would on no other account give them pain, than in attempting to show them the malignity of a sinful nature.

blacksmith and farmer, from Holden, Mass. On the 1st of July last, Mr. Anson Dyer and Mr. Zechariah Howes, agriculturists and schoolmasters, in the prime of life, reached the station, from Ashfield, Mass. Their companions, on the journey, Mr. Joel Wood, of like qualifications, and his wife, sister of the Messrs. Williams, from Salisbury, N. Y. were left some distance behind, on account of sickness; and it is not known how long they have been detained.

The Rev. Alfred Wright, who was mentioned in the Report of the last year, as being designated for this mission, and then expected to proceed to the station from South Carolina before winter, owing to circumstances not to be controlled, found it necessary to defer going until spring; and, having returned to visit his friends in New England, he set out from Columbia, Con. June 1st, with instructions, for purposes of agency, to proceed leisurely and somewhat circuitously, to Elliot. He was at Marietta, in Ohio, about the middle of August.

On Wednesday, Sept. the 14th, Messrs. John Smith, Calvin Cushman, and Elijah Bardwell, with their wives and children, substantial farmers, and two of them accustomed to school keeping, aged from 35 to 40, of Goshen, Mass. and Mr. William Hooper, of Berwick, Me. a young man, a tanner and shoemaker, and well qualified also to act as a schoolmaster and catechist,—set out with four waggons from Goshen, for this same mission.

Mr. Peter Kanouse, on account of ill health, as mentioned in the last report, left the station about five weeks after his arrival, and returned to New-Jersey. And the last of August, a year ago, his brother, Mr. John G. Kanouse, who did not consider himself engaged, like the rest, for life,—returned also with his wife, from the mission.

Only a week after, on the sixth of September, the mission was still farther diminished and deeply afflicted, by the decease of the younger Mr. Williams. His disease was distressing and rapid, but his mind was steadfast and serene; and his death peaceful and consolatory.

This beloved and lamented youth was hardly nineteen years old, when, with uncommon maturity and strength of mind, and of modest, fervent, and active piety he entered the service; saying, in a letter written at the time, "I have a desire to do all the good I can. I feel willing to be spent in the service of my God." His revered and respected father could say,—and did say,—in answer to inquiries with respect to his feelings on the subject: "I would,

Having noticed the sickness of several members of the mission family, one of the missionaries says: "But these afflictions we should consider light, in comparison with the dispensation of Providence, which has by death snatched away one of the pillars of this establishment. On the third instant brother Fisk was attacked with the bilious fever. On the 19th he fell asleep in Jesus. By his death the cause has lost one of its most faithful votaries. He was zealous, persevering, and most exemplary. We feel we mourn for our loss; but he is now reaping the reward of the faithful."

hereby, and do hereby, give my most cordial and hearty approbation to his joining in the missionary cause. My children are near and dear to me. But I trust I feel as though I received them from God, and have given them back to him in the holy ordinance of baptism; and I am willing to devote them to him for the service of the poor heathen, if they can be of any service. Had I a hundred sons and daughters, I should not think the sacrifice too great to devote them, for the salvation of one poor heathen. A better life than the life of man has been laid down for them. Shall I withhold a son, or a daughter, if God calls them, and they can be of any service? God forbid. Take them, therefore, dear Saviour; take them, my Lord and my God. O take them, ye servants of the most high God, ye agents for God, in behalf of the suffering, benighted Pagans; send them wheresoever your wisdom and prudence shall dictate."

Happy son! Happy father! And not the less happy for what the Lord, in his sovereign wisdom, has seen fit to do in this early removal; nor by such a death will the cause eventually suffer.

There are now belonging to the mission, already in the field and on their way to it, thirteen men and nine women.

At Elliot they have cleared fifty or sixty acres of excellent land for cultivation, a good proportion of it bottom land of inexhaustible fertility. Several acres of the land were cleared by the native boys of the school, under the direction of their immediate instructor, Mr. Williams.

The buildings for the establishment are eight commodious log cabins occupied as dwelling houses; a dining room and kitchen contiguous, fifty-two feet by twenty, with a piazza on each side; a school house thirty-six feet by twenty-four, of hewn logs and finished on the Lancasterian plan; a mill-house thirty-six by thirty; a commodious blacksmith's shop and joiner's shop; a lumber house and granary; a stable, and three or four out-houses.

There are belonging to the mission more than two hundred neat cattle, including calves;—teams of oxen and horses, wagons, carts, ploughs, and other implements of husbandry, suitable for a large plantation;—mechanical tools for various arts; and all the varied apparatus for the accommodation of a family consisting of a hundred persons.

In the school, there are seventy or eighty children and youths, male and female.

From the first, the Choctaws,—the chiefs especially, have manifested toward the mission the most friendly dispositions. They have done more than merely to give their consent to the establishment, and allow their children to be instructed; but of the sincerity and ardour of their desire for the instruction of their children and improvement of their nation, they have given substantial and unexampled proofs.

"It has been our endeavour," says Mr. Kingsbury, "to impress

on the minds of this nation the advantages of instruction, and the propriety of their contributing towards the education of their own children. We are decidedly of opinion, that in every point of view, it is important that they should learn to help themselves. By commencing on a liberal and extensive scale for their improvement, we have drawn forth a spirit of liberality, as unexpected as it is encouraging."

In the Report of the last year, it was stated, that soon after the missionaries arrived in the nation, the king Puck-sha-nub-bee gave for the school \$200, to be paid annually from the annuity by his part of the nation, from the U. S.; and that at a council of the nation in the fore part of August, after an address made to them by Mr. Kingsbury, a subscription was opened on the spot; and 85 cows and calves and \$500 dollars to be paid annually, and \$700 as a donation to the establishment, were subscribed. Your Committee have now the gratification to report other and greater donations.

"At a treaty holden in 1816, the Choctaws sold a tract of country for which they are to receive of the U. S. \$6,000 annually, in cash, for 17 years. The nation is divided into three districts, called the Upper, the Lower, and the Six Towns. At a council, holden on the 4th of Sept. by what are called the Lower Towns; including the north-east part of the nation, between the public road and the Tombigby river, it was voted unanimously, that the sum of \$2,000, their proportion of the \$6,000 above mentioned, be appropriated to the support of a school in their own district, under the the patronage of the American Board. They also sent a letter to the chief of the Upper Towns, in which Elliot is situated, requesting them to appropriate their proportion, an equal sum, to the support of this school."

Mr. Kingsbury, in a letter 5th of May, says, "It is probable that an alteration will be made, so that the \$2,000 dollars annuity will go to the establishment, leaving the particular application of it to our own discretion, with the understanding that there shall be a blacksmith's shop connected with it on the plan of the one at Elliot."

In the beginning of June this national bounty was completed, by a like formal donation, on the part of the district in which Elliot is situated, of their part of the annuity, \$2,000, for that establishment.

These donations and communications speak for themselves; and they speak with an emphasis that should arrest every mind—with a pathos that should touch every heart in this Christian land. They betoken an influence from the All-powerful Spirit that originally caused the light to shine out of darkness. The movement presses upon the mission with the force of a mighty rushing wind. The missionaries have found it impossible, and your Committee have found it impossible, to proceed as fast as it would impel

them. They have felt it however to be their duty—as they have found it to be a matter of necessity—to do what they could, towards answering the desires of the Choctaws, and preventing a disastrous disappointment or impatience.

The call for an establishment in the Lower Towns, the district which set the noble example of giving their annuity for the purpose, could not be resisted. Early in the winter it was resolved, that a beginning should be made as soon as possible. “It was agreed by the Brethren,” says Mr. Kingsbury, “that I should select the site, have a house erected, and preparations made for raising a crop. After making all possible arrangements for the mission at Elliot, I left there on the 10th of February for the purpose of commencing the contemplated establishment.”

After sustaining almost incredible labours and hardships, with surprising fortitude and alacrity, Mr. Kingsbury makes in his Journal, March 23d, this affecting record.

“Removed into our new house. It was a day of rejoicing. We had lived in a smoky wet camp four weeks. May the Lord vouchsafe his presence, and make this house a Bethel, and fill our hearts with gratitude and praise.

“March 25. Having made arrangements for a garden and cornfield, set out on my return to Elliot.” He arrived at Elliot in health on the 29th, and the following note was made in the mission Journal. “The Lord has been gracious to him and those with him, in preserving their health amidst their exposure to cold, wet, and fatigue.”

UNITED FOREIGN MISSIONARY SOCIETY.—UNION MISSION.

Extract of a letter from the Rev. Mr. Vaill, Superintendent of Union Mission, dated, “Little Rock, Arkansas Territory, October 31, 1820.”

“Sir,—I have this day negotiated a draft on the Treasurer of the United Foreign Missionary Society, for seven hundred dollars, with Capt. James H. Ballard, who is from Fort Smith on his way to New-York, and whom I would introduce to your attention.—This sum in cash, he has advanced in full. Our detention here, by sickness, and in consequence of the low state of the water, has unavoidably increased our expenses.

“Brother Chapman, with part of the other brethren, is now attempting to reach the proposed station, and to make preparations for the family when they shall be able to arrive in their large boats.”

“The health of the family, by the kindness of Providence, is now improving. We have written to Dr. Milledoler since we arrived here, giving the particulars of our sickness and situation. We hope to be able to write again before we leave this place.

“Our afflictions, dear sir, have not, we trust, discouraged our

minds, nor damped our ardour. We see no reason, from what we have learned concerning the Osage nation, why our establishment may not prosper; but every thing, on the contrary, gives us encouragement. The chief impediment, and indeed the only one, when our sickness may be removed, is the state of the river, the navigation of which is far more difficult, than one not acquainted with it would imagine. Our confidence in God is, we hope, not abated, but rather increased by our afflictions; and while we hope soon to be able to proceed and visit the poor Indians for their saving benefit, we continually pray, that God would bless and prosper the beloved Board, and abundantly crown with success their labours of love, of faith, and patience."

Extract of a letter from Mr. Redfield, dated "Cherokee Nation, Oct. 20, 1820."

"I was seized violently with the fever, five days before our arrival at Little Rock. My fever continued to rage from day to day. I was brought to the borders of the grave—brought to look beyond this vale of tears, into an untried state. I had consolations in these afflicted moments. My faith was strong respecting my future happiness; yet I had an ardent desire to see the heathen, and the place to be called Union. On the eleventh day my fever terminated, and I soon found myself relieved from pain. I have had two relapses, which have kept me down until nearly the present time. Not one of the family has escaped. The health of our beloved physician was spared until the last.

"The water in the Arkansas is so low, that our boats cannot proceed, and a rise of water not being expected before February, it was thought proper that some of us should proceed to the place of our destination in a canoe, for the purpose of erecting buildings to shelter us from the winter. Accordingly four of us, together with three hired hands, set out on the 4th inst., and have proceeded about 150 miles from Little Rock. Here we find the water so low, that we can pursue the river no farther. The remainder of the way we expect to travel on horseback. I have now my usual strength, and feel like enduring hardships.

"We left the family, generally, better. We are in hopes, that as the cold weather approaches, and it is now as cool as it usually is at this season in the state of New-York, the health of the family will be confirmed."

Extract of a letter from the Rev. Mr. Vaill, dated, "Little Rock, Arkansas Territory, Dec. 1, 1820."

"Very Dear Sir,—It is now about a month since I gave a draft to Capt. Ballard on the Treasurer of the Society, accompanied with a letter of advice. In that letter, I stated that the health of the family was improving, and that brother Chapman and three others of the family, with the mill-wright, had proceeded up the

river, to provide the means of living comfortably against the time the family should arrive. We have since understood that they found the water so low, that they could not proceed in their canoe. They have probably taken pack-horses, and gone by land; and we have strong reason to believe they have, ere this, reached the place, and began the work of erecting buildings. Should the letters to Dr. Milledoler and to Mr. Wilson have reached the Board, it will not be necessary to repeat what has been communicated. The Lord of the harvest has been pleased so to order it, that we have not, as yet, been able, by the most active vigilance, to enter the field this season. General sickness in the family, together with the low state of the river, have detained us to this time, on this side the land, which, when we left New-York, we fondly hoped to possess three months before this time. But He whose right it is to direct, and who knows what is best for us, for the mission, and for the kingdom of the Redeemer, has seen fit to call us to this school of trial and discipline before we entered the field. Our afflictions have been great, but He who sent them has, I believe, enabled each one to bear them with fortitude. With respect to our present situation, our comforts and our cares, concerning which I am persuaded you feel anxious to know, I would briefly state, that when we first landed, we had only one cabin and two tents for our accommodation. Then, another cabin, already reared, was so finished, that the brethren were accommodated separately. A third has since been vacated by the removal of a family.—Since cold weather has rendered it necessary, we have added slight fire-places, after the fashion of the country, and we shall not suffer from the cold, for we have wood in abundance, and clothing, &c. in good supply for this season. We have food also, as well as raiment, being supplied in part from our own stores, and in part from the fresh provision which this country affords.—When we consider these things, and the example of an apostle who has gone before us, we would learn, as I hope we have in some measure, the sweet lesson of *contentment*. And truly, sir, in regard to the provision made for us in case of sickness, while we acknowledge with gratitude the vigilance of the Board, we would give thanks to the Father of Mercies, for his kind Providence in sending out so much skill, prudence, and persevering attention, in a physician, so much beloved as Dr. Palmer, and such variety and abundance of means for the comfort of the sick.

“But, sir, when I commenced, it was with more particular design of laying before the Committee, the supplies probably needed the next season. Our meat, consisting of pork and bacon, of which we have on hand about eight barrels, will undoubtedly last through the winter, with what fresh supplies we shall be enabled to furnish from the country. Flour will probably fail us sooner than meat; for, though much has been preserved good, through

the hot season, yet some barrels have soured. We have a good supply of biscuit or hard bread, but that which was put up in whiskey casks did not keep so well, and is not pleasant to the taste. The fish, which we brought from New-York, is in good order, but the country does not afford the article of Irish potatoes. We have a good supply of rice and beans. It will not be necessary to give further particulars, but I will proceed to state, that whatever fresh supplies may be needful next spring, in the line of provision, may all be obtained on the Ohio, or in that state.

"The spring is the only season in which the navigation of this river may be depended on. The government boat, loaded with provision for the garrison, is now at this place, and she has been detained all the fall, and most of the summer, at the port of Arkansas, because she arrived too late to take the advantage of the rise of the river.

"Our situation, dear sir, will require some vigilance in the agents, for we must depend next season almost exclusively on supplies sent to us by the kind care of the Board, with the co-operation of the Committee. As it respects the variety and quantity, we have only to state, that we need large supplies of the common comforts of life; and should the liberality of the people on the Ohio, on the Sciota, and in that region, have increased since last spring to any considerable degree, we shall be well supplied. We pray that the Lord may open their hearts more and more. In addition to the necessities of life, it would be important to send on the irons and stones, &c. for a grist mill, which we did not bring on when we came.

"The course to supply the mission must undoubtedly be the one now proposed, or one similar. In the event, either the provision must be sent to the station by the agents, or delivered at the post, or at the mouth of White River, and one of our boats be sent down after it. The price of freight is not so high on these rivers as it was when we wrote last summer to Dr. Milledoler.

"In hopes of hearing from the Board speedily, and sending our kindest regards to all the friends and helpers in the good cause of spreading the gospel to the ends of the earth, I conclude, subscribing myself your affectionate servant in the Lord,

"WM. F. VAILL."

NEW-YORK EVANGELICAL MISSIONARY SOCIETY.

Summary of the Fourth Annual Report, presented 1820.

ELEAZER LORD, No. 16, Nassau-street, President.

REV. G. SPRING, D. D. No. 80 Beekman-street, Corresponding Secretary.

THOMAS WEBSTER, No. 171 Front-street, Treasurer.

During the past year, the society has had five missionaries in their employ, viz. Rev. Charles S. Robinson, labouring in Missouri and Illinois; Rev. John F. Bliss, in Genesee county, in

this state; Rev. Silas Pratt, in Steuben county; Rev. Mr. Colton, in Jefferson county, in the same state; and the Rev. E. W. Baldwin in this city. The late Rev. DAVID TENNY,* who was some time engaged in a mission to Missouri, under the patronage of this society, died on the 21st Oct. 1819, at Shoal Creek, where the society have caused a monumental stone to be erected. The Rev. Mr. Baldwin, it will be seen, has been installed as pastor of "The Seventh Presbyterian Church," at Corlaer's Hook in this city, but the society still continue their aid for his support.

Respecting the labours of Mr. Robinson, the Report says—"Although during the six months previous to the above date, no remarkable success attended his labour, yet he says, 'I trust the preached word has not been without good effects upon society; and that the way is preparing for the permanent establishment of the gospel in these goings down of the sun.' He mentions, with deep interest, the great want of able and faithful missionaries, and the wide door that is open for the reception of every error on the subject of religion. He remarks, 'My meetings are much more numerously attended this spring than they ever have been before. Our infant missionary society here promises to flourish.' One object of his engaging in a school was, to lighten the burden of his support, and thus to enable this society to send more missionaries to that interesting station. But this, the inadequacy of our funds has hitherto prevented. No recent intelligence has been received from Mr. Robinson."

At Clarkson, Sweden, Parma, and Sandy Creek, in Genesee co. the diversified and unremitted labours of Mr. Bliss, have been successful. Under date of July 24th, he thus writes:—

"My missionary labours are still chiefly spent at Sandy Creek, at Sweden, and at Parma; at each of which places the congregations are attentive. At our last communion at Sandy Creek, we had the pleasure of receiving eight as members of the church, and three to a participation of the rite of baptism. In a part of the township of Sweden a church already exists, where I have occasionally administered the sacrament of the Lord's Supper." "Since I wrote you last," he remarks, in a letter dated October 27th, "I have organized a church at Sweden, have preached there one sabbath, and administered the sacrament of the supper and several baptisms. The people where I preach are very attentive; many appear solemn, and disposed to inquire the way of salvation."

"The Rev. Silas Pratt, at Danesville, Steuben county, states, that his exertions had been unremitted; not a sabbath had been lost since he had been on the missionary ground."

He has visited families; formed Sunday schools, and various associations for moral and religious improvement, and established a public library at Danesville.

"Our meetings," he writes, "continue to be full. Discourses

See obituary, *Christian Herald*, p. 640, Vol. VI.

on the doctrines of grace, particularly on the *atonement*, and our prayers, are followed with the Divine blessing.' After this people had for a long time remained strangers to a revival of religion, he observes, in a letter dated February last, 'one thing has occurred, for which I hope the Board will give thanks—the clouds are passing away.' About the middle of December, a very solemn attention to religion commenced in one family. The circumstances were so striking, as to discover the finger of God. 'The concern has extended to other families—the attention of the inhabitants has increased. The general opinion is, that the preaching is very different from what it has been; but the truth is, their *ears* and their *hearts* are different.' 'I have organized a church, ordained elders, and in a few days the church will be received under the care of the Ontario Presbytery.'

"Subsequently," he remarks, 'two have been added to the church since it was organized, and about six are expected to apply for admission at the next communion season.' 'In the congregation at Groveland, all the families have been visited, and a number of them, being under serious impressions, have received my particular attention. The subject of religion, which before was appalling when brought nigh to them, is now considered with pleasure.' 'The Board, as well as their missionary, cannot but feel grateful to the God of all grace, who renders his own word effectual for the recovering of apostate men unto himself.'"

At a later date, "after speaking of some hopeful conversions at Sparta, he says, the people are now eager for religious meetings, and anxious to obtain instruction. 'The session have recently examined and admitted five to the fellowship of the church.'

"In conclusion, he remarks, 'This detailed account I have transmitted to your Board, because it is *to you* that I consider these congregations are indebted for those means which God is now blessing, and I trust he will extend the blessing *far and wide*. The prospect has never before been so cheering. Brethren, lift up your hearts and hands for us.'"

The Rev. Mr. Colton, who is now settled at Le Roy, continues in the service of the society three months in the year. His labours have been remarkably successful.

Of the labours of the Rev. Mr. Baldwin in this city, we shall give an account in a subsequent number. In the mean time we would call on the friends of missions, not to relax in their contributions to this society, but rather redouble them, to enable the Board to supply some of the demands made for sending the gospel to our destitute brethren in various parts of our country, and especially in the suburbs of our own city.

REVIVALS OF RELIGION.

In Hempstead and Clarkstown, alluded to in a former number, the work goes on and reaches all classes. At a late communion

in a Dutch Reformed Church, 79 were united to the church on confession of faith. This number, we are informed, included nearly every member of the congregation, upwards of 12 or 15 years of age. The Presbyterian Church received 38 on confession. Seventy in one church, and 30 in another, have been examined, and expect to join in celebrating the communion at the next season.

In the church under the pastoral care of the Rev. Dr. Spring, in this city, there is an extensive and anxious inquiry on the important concerns of religion. Many have come out from the world and joined themselves to the standard of the cross. May the Lord continue the effusions of his Holy Spirit, until it extends to every church, and congregation, and individual in our city. Christians, pray,—pray earnestly and constantly, that the Lord would revive his churches here, awaken those that are without, and not pass us by in wrath.

Extract of a letter to the Editor of the Panoplist, from the Rev. Harvey Coe, Pastor of the Churches in Vernon, Kinsman, and Hartford, Trumbull County, Ohio—dated at Vernon, September 16, 1820.

The last Sabbath in January 1820, there was a very visible change in the appearance of the assembly in Hartford Society. Some, who had been at Westfield, an adjoining town, where there was an awakening, were there deeply impressed with a sense of their lost and guilty condition. Conference meetings became more full and solemn. Saturday evening, Feb. 12, the house was thronged, and God appeared to be with the assembly of a truth. Sabbath 13, was a memorable day to Kinsman Society. The Lord, whom Christians had been seeking, suddenly came to his temple, and saints rejoiced, and sinners trembled before him. At conference in the evening, a large number arose to manifest that they felt themselves to be sinners in a perishing condition, and to request the special prayers of Christians for them. Before the close of the week, 12 or 14 of this number were hopefully brought out of darkness into God's marvellous light; and it is remarkable, that though many were under a conviction, yet not one obtained a hope that week, who did not rise as above stated, to ask the prayers of Christians. The awakening had now become general and powerful in Hartford and Kinsman, but nothing special appeared as yet in Vernon, though a larger number attended meeting on the next Saturday evening and the Sabbath following than usual, and appeared uncommonly solemn and attentive. But on Monday evening, the 21st of February, the whole assembly was in tears; and they could be persuaded to retire, at a late hour, only by the appointment of a meeting for prayer the next morning at sunrise; which was attended by a large number from different parts of the town. Thus God com-

mened his work in these three societies, which are united in gospel privileges; and all the attendant circumstances were such as to stain the pride of human glory, to secure all the praise to himself, and display his sovereignty in the dispensations of his grace.

Through the summer, the work seemed to be at a stand; and there was scarcely a new instance of awakening; but recent appearances have excited fresh hopes, that the Lord is about to revive us again, and appear in his glory.

Revivals of Religion have become so frequent of late, (says the New-Haven Intelligencer,) in this region, that we hardly hear of them in many places, until they have made considerable progress. Revivals appear to be assuming a new character, both in the manner in which they are continued, and in their magnitude. And if Christians only had faith to believe that they *need* not stop, we have no doubt they would continue from year to year and spread from place to place, until the millennial day is ushered in. In speaking of the fruits of late revivals, it is not uncommon to count the subjects of renewing grace by hundreds. This is in truth flocking to Christ as a cloud, and as doves to their windows.

The good work of the Lord is still continued in this place and in the neighbouring villages; and in the still small voice God is seen operating upon the hearts of many among us who were far from righteousness.

On the last Sabbath one hundred made a profession of their faith in Christ, and united with the church under the pastoral care of the Rev. Mr. Merwin. A few others were propounded, but were detained by ill health. This imposing scene was rendered still more solemn by the sudden death of one of their expected number, who was called by the providence of God to unite, as we have reason to believe, with the church triumphant, on the morning of the same day that her companions united with the church militant. Sixteen have been added to the church in Yale College; and there are pleasing indications that the Holy Spirit is not withdrawn from that seminary.]

Receipts by the Treasurer of the American Bible Society during the month of January, 1821.

To constitute Members for Life.—Rev. Thomas G. Hughes, of Greensburgh, Penn. by the ladies of his congregation, \$30. Rev. John Reed, Rector of Christ's Church, Poughkeepsie, N. Y. by the Female Bible Society of that place, \$30. Rev. George W. Gale, Pastor of First Congregational Church, in the town of Adams, Jefferson co. N. Y. by the ladies of that society, \$30. Rev. Daniel Huntington, of North Bridgewater, Mass. by Mr. James Littlefield, \$30. Mr. Abraham Bradley, jun. of New-Haven, Conn. by his own subscription, \$30.

Donations from Auxiliary Societies.—Stamford and Kortright Young Men's Bible Society, \$12. Stone River Bible Society, Tenn. \$100. Ohio Bible Society, \$39 74.

Donations from Societies not Auxiliary.—Middleborough Auxiliary Bible Society, Mass. \$60. Albemarle and Nelson Society, Va. \$100.

Donations from Individuals.—From Hon. Wm. Jay, of Bedford, N. Y. \$10. From an unknown person, \$30.

From Auxiliary Societies, for Bibles, &c.—Cumberland Bible Society, N. J. \$25. Young Men's Bible Society, of Baltimore, Md. \$250. New-York Bible Society, for the Fifth Ward Association, \$18 60. Poughkeepsie Female Bible Society, N. Y. \$30. Marine Bible Society of Bath and Vicinity, Maine, \$109 87. Albany Bible Society, N. Y. \$274 88. Jefferson co. Bible Society, Ohio, \$50. Sales of Bibles to individuals, \$52 72. Total, \$1318 81.

WM. W. WOOLSEY, Treasurer A. B. S.

The issues from the Depository during the month of January, have been—Bibles, 2582; Testaments, 1618; total, 4200; value, \$2532 89.

Donation to Biblical Library.—By Mr. James W. Bleeker, of New-York, the Greek Psalter and Testament, 18mo calf, without date, printed at London, by R. Daniel.

J. NITCHIE, Agent A. B. S.

HYMN FOR SAILORS.

By the Rev. G. Pococke, Bristol, (Eng.)

Tune, "Blow ye the Trumpet, Blow," with modulations.

Yo! Yo! what ship lads, yo!
To what Port are you bound,
Come heave about or know
You soon will be aground.
The Rocks of Death are just ahead,
And your lee shore lies strew'd with dead.

Though pleasant seems your cruise
And all be smooth and fair,
Perhaps while there you booze,
Euroclydon draws near,
With whirlwinds fierce to sweep your deck
And gorge yon whirlpool with the wreck.

Then keep a good look out,
And mind your soundings well;
I fear you're near about,
The shelving gulf of hell.
And if you founder on those shoals,
Down goes your all, my precious souls.

The winds are in God's fist;
The ocean in his hand:
None can the storms resist;
None can his waves withstand.
His lightnings rend the Pine and Oak,
And shiver navies at a stroke.

Hear, then, a Pilot's word,
And shun the lubber's lot;
Rise! call upon the Lord,
So that you perish not.
Your God will back the wind and tide,
And bring you up a' starboard side.

[Communicated.]